

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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Communications.

For the Christian Secretary.

Truth Progressing—Infant Baptism Falling.
MR. EDITOR:—A writer (C. H.) in the New England Puritan, of July 14th, 1842, complains bitterly, that Infant Baptism is falling into disuse, and that in most of the Congregational churches of New England there are parents who do not bring their children to the altar, and offer them up to God in this ordinance, and that this neglect does not affect their standing in the church. "Some of those who neglect Infant Baptism," he says, "are even officers of the church," &c. &c. Now, Mr. Editor, we rejoice that there is such evidence that infant baptism is going into disuse, not only because we believe that infant baptism is unscriptural, but also because we think that it has been productive of important evils to the church of Christ.

We believe that the cruel and bloody persecutions which have so much distressed the people of God—swelled the catalogue of martyrs, and disgraced and scandalized the name of Christian, could never have been enacted, perpetrated, and carried on, by one denomination of professed Christians against another, if the persecuting denomination had not found means to obtain the use and direction of the sword of state. Hence to the union of church and state may be ascribed all the bloody persecutions with which one denomination of professed Christians has attempted the destruction of another. And hence the separation of church and state, by which the church loses the use and government of the civil sword, is the most important of earthly means for preventing one denomination of professed Christians from persecuting another.

We believe that the union of church and state, and the power of the papists, have been perpetuated chiefly by infant baptism, and infant sprinkling, by which unbelievers, with unregenerate hearts, have been brought into the church in such multitudes, as to keep the temporal power in the hands of the Papal or other Pseudobaptist churches; consequently, we feel authorized to charge to the account of infant baptism and infant sprinkling, all the persecutions and martyrdoms which it has been instrumental in procuring, whether that instrumentality has been exerted by promoting or by perpetuating a union of church and state.

We believe that the persecuting sword has neither been wielded often, or been wielded long by any denomination of professed Christians, which did not practice infant baptism, or infant sprinkling. Take away infant baptism and infant sprinkling from any country, and we believe that the unholiness of church and state would soon be taken away also.

Protestants dread the persecuting power of the papists; but take away infant baptism and infant sprinkling, and we believe that the persecuting power of the papists would soon cease to exist.

In giving up infant baptism, we believe that no command of God would be violated, for we believe that the practice of infant baptism was never commanded by God, and is wholly unscriptural. Its advocates have never shown us the verse, or the chapter, which commands it. Consequently the teaching of the practice of infant baptism or infant sprinkling, as a religious duty, is only teaching for doctrines the commandments of men, and according to the decision of Christ, we believe that all such worship is vain; and not acceptable to God. [See Matt. 15: 9; Mark 7: 7; and Rev. 22: 18.]

We believe that all worship, in order to be acceptable to God, must be voluntary on the part of the worshipper. But when infant children have been carried to the basin to be sprinkled by the minister, we have heard numbers of them cry, and have seen them manifest all the opposition to such a proceeding which, in their helpless condition, they had power to show. Thus plainly proving that if this was intended for Divine worship, that the worship on the part of the child was so far from being voluntary, that he was heartily opposed to it. And, moreover, we have been requested to furnish the parents with *paregoric*, to be given to the child for the express purpose of keeping the child from crying, when it was sprinkled by the minister.

We believe that Christ commanded his disciples to teach the duty of believing, and of then being baptized. (Mark 16: 16.) But we believe that the anti-christian practice of baptizing, or of ranting infants, is inverting the order of Christ, and is in direct opposition to that believer's or Christian baptism, which Christ appointed, and that the baptism of all the unbelieving children would entirely supplant Christian or believer's baptism, and drive it from the world, unless the churches should re-baptize them when they become believers; and this last would amount to no less than a confession that instead of having one Lord, one faith, and one baptism, (Eph. 4: 5,) they had at least two baptisms, one of which was confessedly unchristian, and we believe that such a baptism ought to be abolished.

We believe that using the name of God in the ceremony of infant baptism, or of infant sprinkling, is using it in a way which God has neither commanded, or expressly permitted, and is therefore a violation of the command, which says,—"Thou shalt not take the name of the Lord thy God in vain." (Ex. 20: 7.)

We believe that the first gospel minister refused to baptize children on account of the faith of their parents, and we believe other gospel ministers ought to copy this example, for John the Baptist would not baptize even the children of faithful Abraham, till they brought forth fruits meet for repentance. (Matt. 3: 7, 8, 9.)

We believe that it is incumbent on parents to train up their children in the nurture and admonition of the Lord. But we believe the attempt to deliver infant and unbelieving children from eternal perdition, by baptizing, or by sprinkling them, is attempting to do what God himself expressly declares that such eminently pious men as Noah, Daniel, and Job, could not do, for God expressly declares that Noah, Daniel, and Job, could not deliver but "their own souls by their righteousness."—they could deliver neither son or daughter from the iniquities of his retributive justice. (See Ezek. 14: 4; 14, 20.)

We understand that believing in Christ is a personal duty, and that it cannot in any way be done by proxy. Christ commanded his disciples to preach, "He that believeth, and is baptized, shall be saved: and he that believeth not, shall be damned." (Mark 16: 16;) and he has made no exception in favor of those unbelieving children which have been baptized. The combined powers of Noah, Daniel, and Job, with all their piety and faith, as before remarked, could not deliver either son or daughter.

We believe that baptizing infant children is calculated to foster a spirit of Pharisaical pride in them, and to make them falsely think themselves better than the unbaptized, and to make them falsely think that something important towards their eternal salvation has been already accomplished in this way, by their parents, or priests, while no spiritual good can possibly result to the child, merely from its baptism in unbelief. Hence we believe that infant baptism is calculated to make the baptized child feel less of the importance of personal repentance towards God, and to feel less the importance of personal faith in the Lord Jesus Christ. Consequently we believe that the baptism of unbelieving infants is calculated to blind the baptized children, in relation to their own sinful condition, and in relation to their own consequent danger, and thus to hasten the unsuspecting victims on their way down to endless perdition. And we believe it would be well worth while for tender parents to consider well on this matter, before they consent to spread such a snare for the souls of their darling children.

Though the scriptures contain accounts of household baptisms, yet we believe they do not tell us that any infants were baptized in those households; on the contrary, we believe that they contain something to show that all these households were composed of believers only, and were not composed of infants who were incapable of believing. Thus we are told by the scriptures that the jailor believed with all his house. (Acts 16: 24.) Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. (Acts 18: 8.) The house of Stephanus addicted themselves to the ministry of the saints. Consequently they were not unconscious babes, but active Christians. (1 Cor. 16: 15.) Lydia constrained the apostle and his companion to go to her house; (Acts 16: 15;) and after Paul and Silas were miraculously released from prison, they went into the house of Lydia and comforted the brethren. (Acts 16: 40.) This we believe they did not do to unconscious babes. Hence we suppose that unconscious babes were not the persons which were baptized in the household of Lydia. Indeed we believe that there are a number of other circumstances which render it improbable that there were any infant children in the household of Lydia. It does not appear that Lydia ever had any husband by whom she could have had children. The house in which she lived, is called hers, and she calls it her own, without mentioning a word about her husband, or children. (Acts 16: 15, 40.) Lydia seems to have gone from Thyatira to Philippi, a distance said to be about 300 miles, for the purpose of traffic; and we believe it is most natural to suppose that her household consisted only of persons of such mature years, that they could all of them afford assistance to her in her business. If so, they were all of them old enough to be believers in Christ, and were all of them such brethren as the apostle could comfort by his pious and fervent exhortations and prayers.

At length "C. H." enquires, in apparent distress, "What shall be done to restore this ordinance (meaning infant baptism) to its former importance and sacredness in the affections of the people?"

We answer, show us the chapter, and the verse, where God expresses a plain scriptural command for the observance of infant baptism, or infant sprinkling, and we will at once adopt and revere it, for we love to obey the commands and injunctions of our blessed Lord and Saviour. But while God teaches us that it is in vain to worship him, "teaching for doctrines the commandments of men;" (Matt. 15: 9, and Mark 7: 7;) and while the standing rule of the Almighty in relation to his worship is, "Whatsoever I command you, observe to do it: thou shalt not add thereto, nor diminish from it;" (Deut. 12: 32;) and while no scriptural command for the observance of infant baptism can be found, we shall still refuse to adopt the doctrine, or the practice of infant baptism, which subverts the order of the gospel, and which we believe has produced an immense amount of mischief in the world; and which we believe has nothing better than the traditions, commandments, and ordinances of men for its support; and the more especially shall we refuse to adopt infant baptism, because we not only believe that it is teaching for doctrine the commandments of men, but because we believe also, that calling the name of God in the ceremony of infant baptism, is a violation of the command,—"Thou shalt not take the name of the Lord thy God in vain;" (Ex. 20: 7;) and the command,—"Add thou not to his words;" (Prov. 30: 6.)

And a violation of the command, "Whatsoever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12: 32.) Respectfully yours, A. —t.

BRO. BURR:—At the request of the family most deeply interested, I send you the following notice, which you may publish in the Christian Secretary if you think best. Yours respectfully, ERASTUS DOTY.

Family Meeting—Aug. 1st, 1842.

Apollos More and his wife, living in Hitchcocksville, Conn., received a visit recently from one of their daughters, with her companion and their offspring, from near Rochester, N. Y. The parents, now aged about seventy years, supposing that they should never have another opportunity of the kind so convenient as the present, and desiring to improve this to the best advantage, invited all the rest of their children to come with their offspring to their father's house, on the day appointed, that they might see their children and grandchildren together this side the grave. The children, anxious to please their honored and most esteemed parents, complied with the request; and the children, with their companions, (one excepted,) and all the grandchildren, were assembled at the place on the day appointed, and there was an interesting family circle of between forty and fifty in number. (They have buried one child in infancy, and eight grandchildren. They have now living eight children, and twenty-seven grandchildren.) All hearts seemed to be united, and all appeared to love each other as children of the same family. After usual salutations, and some pleasant conversation, the following ceremonies were performed:—1st, singing the 133rd Psalm.

"Best are the sons of peace,
Whose hopes and hearts are one,
Whose kind designs to serve and please,
Through all their actions run."

2d, Prayer by the Pastor of the 2d Baptist church in Colebrook, (who was present by special request.) 3d, Singing the 133d Psalm.

"Lo what an entertaining sight
Are brethren that agree;
Brethren whose cheerful hearts unite,
In bands of piety."

4th, sermon from Exodus, xx: 12, (by the request of the father of the family.)—"Honor thy father and thy mother." The subject was presented in the following order:

I. To show how children may most effectually honor their parents. 1st, Children may honor their parents by dealing kindly, affectionately, and reverentially with them. 2d, By living in peace, harmony and love, among themselves. 3rd, By sustaining a good moral character. 4th, By obeying them in the Lord. Being fervent in spirit, serving Him.

II. Why children are required to honor their parents. 1. It is a debt of gratitude. 2. God commands them to honor their parents. 3. Children cannot enjoy much happiness in this world, unless they honor their parents. 4. They can never meet God in peace without the disposition here inculcated.

III. When parents may reasonably expect that their children will honor them. 1. When they set them an example worthy of imitation. 2. If parents would be honored by their children, they must correct them in judgement, but never hastily or in anger. 3. They must use means calculated in their nature to show them that they regard their souls, and wish to promote their immortal interests.

Some general remarks were then made in relation to the improbability of their ever meeting again in this world, urging them to prepare to meet at the judgement seat of Christ—concluded by prayer. A table was then richly spread for refreshments. While parents and children were sitting at the table, the grandchildren voluntarily seated themselves in the shade of the house, before the door, and sang a temperance hymn; after which, the grandchildren were seated at the table for refreshment. All was orderly, all was pleasant; and the whole scene was deeply interesting. The aged parents, and children too, appeared to feel that they should not all meet together again in this world; and we can but hope that some salutary impressions were made. May the Lord render the interview profitable to all concerned. AMEN.

PARENT'S DEPARTMENT.

For the Christian Secretary.

Influence of "Fireside and Table Conversations."

All Christian Parents should consider themselves as auxiliaries to the church, and to all Societies having as their object the best good of their children, and of society in general. And this consideration on their part should show its operative influence during their familiar "fireside and table conversations." The minister of the Gospel after looking to the Holy Spirit in the first place to give power and efficacy to his message from the desk, next looks to the devoted Father and Mother by the grace of Christ to impress this message upon his children's mind. He looks to them after they have left the earthly sanctuary and gone to their own house, which should be a little sanctuary on the Sabbath, to impress the solemn truths they have heard, upon their children; to make them feel the importance of receiving the truth into their hearts, and of being governed by it in their lives. The minister looks to them to keep up and encourage all solemn thoughts, and to cherish and water by a holy example and christian conversation any seeds of the gospel which may have been sown in their hearts. O, how cheering and stimulating is it to the minister of the Gospel, amid his many anxieties on account of the spiritual condition of his people—to know that the advice, admonition, counsel and instruction he has given in the pulpit will all be repeated and impressed upon the youth of his congregation by parents. It animates him, it prompts him to double effort. This is one way to encourage his heart, and strengthen his hands. How easy a

thing it is, how delightful and profitable for christian parents, after returning from church, and all their family coming around the table of God's Providence, spread with the tokens of his love, to nourish their bodies, to direct the minds of the children to Him who has made ample provision for their souls, and who has just given them in his sanctuary this bread, of which, if they eat, their souls shall never hunger. Of course, christian parents should seek opportunity every day of making such impressions on the minds of their children, but particularly on the Lord's day; then there are a thousand holy influences to assist them: there is no business to distract their thoughts, no pleasures of a worldly nature to draw them off.—The day is God's own peculiar day; all the services of the day direct to God. But is this always remembered? Let parents answer it! O, how often do professing christian parents and children return home, engage in conversations on all kinds of subjects, laugh, talk, and act as though they had no God, and as though they had never seen his sanctuary, or felt their responsibilities. Some lounge about the house, some walk out in the garden, some take up an amusing or entertaining book, some sleep, and thus the interval between the services is spent. They go again entirely unprepared to church, and return home to pass the evening as the noon. Thus the holy Sabbath becomes a curse instead of a blessing. And the minister is led to cry out, "who hath believed our report, and unto whom hath the arm of the Lord been revealed?" Now, if christian Parents want to be blessed in their families, and in the church, they must so direct their conversations as to produce so desirable a result.

The Sabbath School also looks to this nursery for support—it looks to parents to take an interest in it, to inspire their children with a love for it, and to prepare them during the week for the school on the Sabbath. By their so doing, they actually prepare the minds of the children to receive instruction and benefit by those influences which may lead to their conversion. The Temperance Society also look to them for assistance and encouragement, and to its claims next to those of the church, they stand indebted. That christian parents can do much to promote the cause of Temperance in their families, there can be no doubt, and that this is a duty incumbent upon them, not only as professors of religion, but also as philanthropists, is equally without a doubt.—The temporal and eternal interests of their children demand their influence in this point. If they are ambitious to see them respected, happy and wealthy; if they are anxious to see them circumpect, godly and heavenly-minded, let them recommend the cause of Temperance not only by their mere examples, but during their conversations.

Let Temperance occupy a prominent place. For they may be assured that stimulating drinks, call them by what name you choose, tend directly to impair the reasoning faculties, and exert a stupefying effect upon the whole moral man. And as the moral faculties of the soul are blunted and stupefied, all moral obligations to God and man are weakened. The mind and heart look through a perverted medium. Obligations and responsibilities are not felt, and consequently not discharged. If children are taught to believe while very young, that to drink ardent spirits is injurious, disgraceful and sinful, they grow up with an abhorrence of it—they are prepared to condemn it; all their prejudices are against it; and for them to drink liquor, or have any thing to do with it when they arrive at years of discretion, they must go counter to all their early notions upon the subject; they must go counter to the dictates of their consciences, and act directly in the face of what they always considered degrading and ruinous. Parents are careful to warn their children against those deadly poisons which would destroy their lives, kill their bodies, but how few trouble themselves to warn them against that delicious, formerly fashionable poison which gradually, though certainly, if not counteracted, destroys both soul and body, which brings intellectual, moral, immortal man down to the level of the brute creation; which defeats the great object of his existence on earth, and renders his day of probation, instead of a season of preparation to meet his God in peace, a season for the filling up of the phials of God's wrath and indignation against him. Time will not allow me to dwell on this point. Let christian parents know and reflect upon it, that not only the institutions above named, but all institutions having as their object the good of immortal man, and the glory of God, demand that influence which may be exerted in their familiar family conversations. The Missionary, the Bible, the Tract, all benevolent societies look to them for support. Their children are to be the pillars of the church, the managers and members of these very societies, which under God, are to evangelize, and save the world. Let them therefore go forth from the family circle and altar, with their hearts charged with a love for these institutions, and with a desire to add their influence in promoting them, and our country and world would soon present a different aspect. The human family would be holier and happier.

My remarks on this subject, which may have already become tedious, will be drawn to a close in the next paper. C. W. R.

Expediency.
In all the days of radicalism I ever saw, expediency has been a word hated and hunted by the radicals of all sorts. "None of your expediency," say they, "that is all a mere time-serving, children's play." Thus every thing must be pushed ahead regardless of consequences. By such persons, all caution is regarded as crouching and fearing, and all cautious persons are regarded as sycophants or dupes, who have no courage, no decision, no soul.

But did Paul feel thus, and act upon such principles? Did he pursue a reckless course? Did he impugn all expediency, and act upon the radical principle? Just hear him. "All things are lawful unto me, but all things are not expedient." "All things are lawful for me, but all things edify

not. 1 Cor. vi. 12. 1 Cor. x. 23. And herein I give my advice: for this is expedient for you." 2 Cor. viii. 10. "It is expedient for me doubtless to glory." Such is the whining and crying language of Paul, as some would call the same, coming from a modern man of caution and moderation.

FANATICISM.—The definition which Webster gives of fanaticism is "Excessive enthusiasm; wild and extravagant notions of religion; religious frenzy." How perfectly descriptive is this of certain persons, sects and parties in almost all ages of the church, and particularly at this day, and for a century past.

All the fanatical tribes that have appeared in the world, are alike in some respects, however much they may be at loggerheads in others.

Fanatics always cry up their own goodness and profess that they are perfect or nearly so. They always decry all others, and especially condemn all, or almost all, professed christians, and especially ministers, as being in Babylon, and too wicked to expect the favor of God. They are always wild and irregular, incoherent and unreasonable. They almost always throw by reason, and are guided by impulse and feeling. The different plans of fanatics, being governed by their principles, (if principles they are,) can no more agree with each other than with the rest of mankind; and when some of their own party get hold of new notions, they divide, and level their abusive dogmatical thunders at each other. This is generally the cause of their decline and ruin.

Whoever will take the trouble to examine the history of all fanatics of past ages, and will observe those now on the stage will find the above true of them all, from the Stylites, Whippers, Dancers, Navellers, and French Prophets of the past, down to the Shakers, Dreamers, Osgoodites, Cochranites, Mormons and Come-outers of these times. They are strengthened and built up by opposition and persecution, and generally fall by the unavoidable relaxation of their overstrained energies, and by the intestine broils and organized divisions, which are the natural offspring of that tenacity with which they grasp every thing they suppose the Spirit teaches them, and that confidence with which every one feels bound to proclaim it.

Hence all fanatical parties generally rise suddenly, spread rapidly, divide quickly, decline unavoidably, and fall certainly.—Chr. Herald.

A SINNER SAVED AT LAST.—Mr. Guthrie, a minister who lived and labored in Scotland more than a century ago, was one evening travelling home very late. He had lost his way, and laid the reins on the horse's neck, committing himself to the direction of Providence. After long travelling the horse brought him to a farmer's house, into which he went, and requested permission to sit by the fire till morning. This was granted.

A Popish priest was administering extreme unction to the mistress of the house, who was dying. Mr. Guthrie said nothing till the priest had retired; he then went to the dying woman, and asked her if she enjoyed peace in the prospect of death, in consequence of what the priest had said and done to her? She answered that she did not; on which he preached to her salvation through the atoning blood of the Lamb. The Lord enabled her to understand, and to believe the message of mercy, and she died in the triumphs of Redeeming love.

After witnessing this astonishing scene, Mr. Guthrie mounted his horse and rode home. On his arrival he told Mrs. Guthrie he had seen a great wonder during the night. "I came," said he, "to a farmhouse, where I found a woman in a state of nature. I saw her in a state of grace, and left her in a state of glory."

A CHRISTIAN.—What was he?—A creature of God, a subject of his government, a violator of his law, a despiser of the Gospel, a rejecter of the Savior, a griever of the Spirit, an awakened inquirer, a convicted rebel, a penitent sinner.

What is he?—A regenerated creature, a redeemed sinner, a child of God, a brother of Christ, an heir of heaven, kind to his relatives, a lover of his enemies, a friend of his countrymen, a neighbor of the heathen, diligent in business, fervent in spirit, liberal in giving, abundant in good works, anxious for the welfare of souls, content with his situation, faithful to his promises, poor in spirit, meek under injuries, hungering and thirsting after righteousness, pure in heart, a happiness maker, persecuted for the sake of Christ, reviled for his religion.

What will he be?—A sanctified creature, a saved creature, an inhabitant of heaven, a friend of saints, an associate of angels, a companion of Christ, a son of God.—Watchman of the Valley.

A CHURCH BUILT IN A DAY.—The parishioners of Rhynie, who had been denied by the possessor of the soil a place on which to erect a house of God, obtained a place on the confines of an adjoining parish. The 13th of June will be a day long remembered at Rhynie. At one o'clock in the morning, a party, in charge of thirty horses, repaired to the hills to fetch stones, that had been made ready. A large company of masons and carpenters assembled. Their labor was gratuitous, and their enthusiasm knew no bounds. By eight o'clock in the evening, a large, well executed and commodious church was nearly prepared for the assembling of a congregation.—Edinburgh Witness.

PERSECUTED, BUT NOT DESTROYED.—Two hundred suffering Christian converts are now wandering as fugitives in the island of Madagascar. Their utter destitution compels them to wander about from mountain to mountain in search of something for food, and at the same time to escape the rage of their deadly persecutors. Executions, ordeals, and miseries increase throughout the country, so that 3,000 persons have recently taken the tangena (poison water) by order of the sovereign. Still they do not lose courage, they place their confidence in God.—Report of the British and Foreign Bible Society.

Bible Society Department.

OFFICE OF THE AMERICAN AND FOREIGN BIBLE SOCIETY, NO. 350 BROOME STREET, NEAR THE BOWERY, NEW YORK.

For the Christian Secretary.

AM. AND FOR. BIBLE SOCIETY'S ROOMS, 2 New York, Sept. 1842.

Home Distribution.

The demand for the Sacred Scriptures in our own land is constantly increasing. The very large edition of our Sabbath school Testament is nearly exhausted, and a corrected edition of the same is in press. A cheaper edition of our 12mo. Bible, with an improved edition in large type, will in due time be published. Among the recent applications for free grants, which are made only to Auxiliaries and Sunday School Societies, are the following:

CONNECTICUT.

The Rev. James J. Woolsey, Corresponding Secretary of the Connecticut Bible Society, in making application free grant, says: "It may not be a little surprise to you to hear of a destitution of Bibles in Connecticut; yet, from personal observation, I am persuaded that there are not a few families and individuals, even in this long cultivated field, who are without entire copies of the holy Scriptures. Several of our feeble churches and Sabbath Schools are somewhat embarrassed in their operations for the want of a more ample supply of Bibles and Testaments. Could you with propriety make us a free grant, you would be the occasion of great good by relieving them of this embarrassment."

"Your Society, unobtrusive in character, yet magnificent in design, proposes nothing less than to give the blessings of revelation to the wide world. Were your means commensurate with the design, we should soon realize the time, so devoutly anticipated, when

"One song shall employ all nations, and all cry
"Worthy the Lamb, for he was slain for us."

"I may add that the American and Foreign Bible Society—one of the most noble, effective and catholic institutions which the world ever beheld, has its warm and uncompromising friends in Connecticut. By a little calculation you will find that in proportion to numbers, this State has more than equalled any other in contributing to your funds. And I believe, as an auxiliary, we have never before asked any returns. Moreover, by circulating the Bibles printed under the auspices of your Society, you would reap an incidental advantage. Its enemies have had the singular ingenueness, as well as unfairness, to prejudice the public mind against the institution by insinuating and in some instances by even reporting that you are engaged in printing and circulating other translations of the Bible than that in common use. Should these prejudiced ones chance to meet with the beautiful editions of the Word of Life which you have printed and are sending forth in these United States, they would not only dismiss their unjust prejudice, but learn to put less confidence in their disingenuous informants."

"Whatever grant you may be pleased to make shall be judiciously circulated among the destitute and the needy. Some few German Bibles and Testaments might also be distributed to advantage."

A free grant was made to the Connecticut Bible Society of 100 Bibles, 250 Testaments, 12 German Bibles, and 24 German Testaments, which have been forwarded to Mr. Woolsey, at Nowalk.

OTHER FREE GRANTS.

At the last meeting of the Board, the following free grants were made:

To the Louisville Bible Society a lot of German Tracts for circulation in that vicinity, according to the request and under the supervision of Mr. W. C. Morse, of New Albany, Ind.

To the Rocky River Bible Society, Ohio, according to the request of Rev. Linus Austin, of Akron, 50 Bibles and 200 Testaments.

To the Cattaraugus Bible Society, N. Y., by request of the Corresponding Secretary, B. F. Robbins of Cuba, 50 Bibles, 50 Pica Testaments, and 400 Sabbath School Testaments.

To the New York City Bible Society, 75 Danish New Testaments, to be distributed by Elling Eielson, among the Norwegians in this country.

From the Minutes of the Board, Aug. 3, 1842.

Resolved, That the following notice be communicated with every appropriation made by the Board for domestic distribution:

The Board of the American and Foreign Bible Society, deeply impressed with a sense of the necessity of giving the greatest possible efficiency and extension to the benefactions of which the Society has made them the dispensers, recommend to the Auxiliaries to which they make appropriations, as a general rule, to sell, whenever practicable, for the whole or part of the original cost, the copies of the Scriptures which they distribute, in order that the money thence accruing may be employed in the purchase of other copies, and that those who thus receive the word of God may be disposed to set a higher value on that which they do not procure without expense. And it is furthermore requested of Auxiliaries that they communicate to us as early a date as practicable, an account of sales, and gratuitous distribution, with such other particulars as may assist us in conducting the business of the Society, and in giving interest and usefulness in our annual Reports.

IRA M. ALLEN, Gen. Agent.

RECEIPTS.

From August 4th to September 13th.

CONNECTICUT.

Essex Baptist ch. to constitute Deacons Reuben Post, Asa Parker, and Blinn Tyler, life members, per W. G. Miller, \$90.

Germany and Denmark.

A letter from Hamburg to a friend in the north of England, with a sight of which we have been favored, but which it would not be prudent to publish, excites fear that the Baptists in that city are not in the enjoyment of as much settled liberty as we supposed. A spirit of hostility against them is evidently in existence, and there is some reason to suppose that it was on the point of displaying itself in overt acts, when the recent public calamity took place and intercepted its course. Just before the conflagration broke out, our brethren had hired a large warehouse for their religious services, their former place of meeting being

small; and during the continuance of the fire, about sixty of the destitute sufferers were received into it, and supplied both with the bread that perishes, and with the word of God. Many of these persons now attend the preaching of Mr. Oncken, in this place, and the congregation is in an encouraging state, but the wickedness and obduracy of the population at large continue. "None of the ministers in the Lutheran or any other community," says the writer, "has as yet pointed to the right source of the fearful judgment. No acknowledgment of a public nature has been made that sin has brought the misery upon us. A fortnight ago, there were in Saturday's newspapers, upwards of twenty different notices for dancing, theatres, &c., for the Lord's day. The ignorance and wickedness of the people are fearful, and their greatest delusion is the name which they bear falsely, the precious name of Christ."

We are informed that our brethren in Denmark are still suffering, but that their principles are making progress, and that the number of converts is increasing. In Norway, also, an effort is being made, a member of the Church at Hamburg having been commended to God, some months ago, for the dispensation of the gospel in that land.

English Jubilee Meeting.

The London Baptist Magazine contains accounts of the Jubilee Meetings held in different parts of England, in the month of June last. Large sums were subscribed, on these occasions for the cause of Missions. The following account of the meeting at Bristol, which we copy from the Bap. Advocate, is all we have room for, at present. The Rev. Mr. Knibb of Jamaica, was present at many of the meetings, urging the claims of missions. His speech at the Kettering Jubilee, we have marked for insertion in next week's paper.

Bristol.—On Thursday evening, June 23d, long before the time announced for the commencement of the service, Counterslip meeting house was crowded. It is computed that not fewer than two thousand persons were present, and that several hundred were compelled to retire, unable to obtain admission. After singing and prayer, the Treasurer of the Auxiliary, R. Leonard, Esq., introduced the business of the meeting in a speech replete with piety, feeling and missionary zeal; in the course of which he impressively adverted to the importance of an entire personal surrender to Christ, especially of those young persons who were soon to be our successors in the missionary field. He then called on Mr. Russell, the Jubilee secretary, who stated at considerable length, the various objects contemplated by the Committee in the appropriation of the Jubilee Fund. His urgent appeals were warmly supported by Mr. Hinton, another member of the deposition. Mr. Knibb then addressed the meeting, amidst the most enthusiastic and repeated cheering. His reception among the friends and associates of his youth must have been peculiarly grateful and refreshing. One interesting circumstance is worthy of record. Adverting to the contemplated mission from Jamaica to Western Africa, Mr. Knibb intimated that the expense of the first expedition would be about £500, and expressed his fervent hope that some christian friend then present would respond to the call, and supply the requisite sum. The appeal was felt. On his retiring into the vestry, bathed in perspiration, a friend, whose name did not then transpire, promised the amount. His missionary strength was renewed. He hastened back to the platform, and announced the contribution to the audience, whose grateful plaudits were loud and long. The donation was from R. B. Sherring, Esq., previously a liberal contributor at the meeting at Kettering. The general collection at this meeting (many reserving their contributions for the breakfast), amounted to £50.

On the following morning in King street chapel, between five and six hundred persons breakfasted together. Mr. Kent, of Barnstable, a respectable Pedobaptist minister, having affectionately implored the divine blessing upon the Society, its agents and operations, the esteemed chairman resumed his office, and after a short and spiritual renunciation of all unholy ostentation, presented his donation of £200. Various donations were then handed in and promised, of from one pound to fifty, according to the circumstances of the donors. Mr. Knibb, after numerous interruptions of this pleasing description, delivered an affectionate farewell address, especially stimulating the young, first to give themselves to the Lord, and then to his cause, according to his will. The chairman then presenting to him the right hand of fellowship, in the name of the whole, most impressively pronounced a parting benediction, commending him to God, on whom he had believed, and in whose cause he had been so eminently blessed and made a blessing. The contributions at the close of the meetings had nearly reached the sum of £1500; and, since then, by a few small additions, and a munificent donation of an anonymous friend of £500, the full amount of £2000 has been realized.

ELDER JOHN PECK, the agent of the Baptist Home Mission Society, passed through Utica on his way to New York last week in a feeble state of health. His constitution has become so impaired by his arduous labors for many years, that he had determined, as he informed us, to resign his commission into the hands of the Board. This will be much deplored, as a successor of equally commanding influence will not readily be found. Eld. Peck's previous debility has been much increased by a kick received from a horse about a fortnight ago, which struck him in the pit of the stomach. This, however, we trust, will not be permanent in its effects; but when released from the severe toils and anxieties of his agency, he may still be spared to visit occasionally among the churches, and do much to edify and build up the saints in the faith of the gospel.—N. Y. Bap. Reg.

DEDICATION.—A new Baptist meeting house was dedicated to the worship of God at North Kingston, R. I., on Thursday, August 11th.—Sermon by Rev. John Dowling, of Providence.—Bap. Advocate.

REVIVAL IN ELIZABETHTOWN, N. J.—A revival has been in progress in Elizabethtown, during the greater part of the summer just passed. As the fruits of it more than 100 converts have been added to the evangelical church.—Ib.

Bro. Watrous from Connecticut, is now holding a protracted meeting with the church at

Orange, N. J., with cheering prospects. Will the friends of the Redeemer remember this feeble body in their prayers at the throne of grace!—Ib.

For the Christian Secretary.

BRO. BURR—I think it will rejoice the hearts of Christians, who read the Secretary, to hear of the glorious results of the Second Advent Camp Meeting, which commenced at Chicopee, Mass., Aug. 25th, and closed Monday morning, Sept. 5th. The Great God blessed his people by his presence, in showering down upon them the blessed influences of His Holy Spirit, and imparting unto them the joy of his salvation, and strengthening them in the hope of the glory of God. I never saw Christians more happy; it appeared as if they were actually filled with the Holy Spirit, and a spirit of prayer and supplication was poured out upon them, and while the ministers of the Gospel were pouring forth the naked truths of the word of God upon the great multitude that were assembled, and christians were raising their prayers to the throne of grace, for salvation, the grace of God descended, and sinners were convicted of sin, of righteousness and judgment, and were prostrated before God and made to cry out aloud for pardoning mercy. Never did I see the power of God's grace more gloriously displayed upon the hearts of the children of men; sinners of all classes, the infidel, the sceptic, the Universalist, and people of all ages were prostrated in the dust, and multitudes were hopefully converted to God. It took some from the young, but more from the age of 20 to 35 years, as well as many very aged; some were over 70 years of age, and one man rose and said, he was 84 years old, and just now converted to God, and he remarked that he did not know that a man 84 years of age could be brought to feel himself to be like a babe. It was estimated that on week days, there was from three to five thousand people on the ground, and the last Sunday about nine thousand. In the afternoon of the day, the meeting was divided into two. It cannot be doubted, that there were less than four hundred converted to God during the series of the meetings, but it is difficult to ascertain just the number among such a multitude; in 24 hours from Sunday morning to Monday morning, there were one hundred hopeful conversions. Truly it was a Pentecostal meeting. AARON CLAPP.

Christian Secretary.
HARTFORD, SEPTEMBER 23, 1842.
Notice.
A meeting of the Board of the Convention will be held during the meeting of the New Haven Association, which commences at New Haven, on Wednesday, Oct. 5th. Hartford, Sept. 14, 1842. J. S. EATON, Sec.

Hartford Association.

The Fifty-Third Anniversary of the Hartford Association was held with the First church in Colebrook, on Wednesday and Thursday, the 14th and 15th inst. The introductory sermon was preached by Bro. Dwight Ives of Sudbury, from Ps. 118: 25. "O Lord, I beseech thee, send now prosperity." Of the sermon we forbear to speak, as the Association requested a copy for publication in the Minutes, and we hope soon to see it entire, that all may read and be benefited by it. We only regret that it could not have been listened to by every member of our churches in the Association. It was full of sound truth, and delivered with great feeling and energy. As it is to be published in the manner above named, we would suggest to the churches the propriety of increasing the amount they have forwarded for printing the Minutes, so that every family may be furnished with a copy. Let the pastor of each church, or some other person, collect, and forward one or two dollars to either of the clerks, or the editor of the Secretary, and a sufficient number can be printed to meet the demand.

The Association was called to order by Bro. G. Robins, when Bro. J. S. Eaton of Hartford, was chosen Moderator; Bro. E. Savage of Bristol, Clerk; Bro. W. Reid of Torrville, Assistant Clerk; Bro. G. Robins of Hartford, Cor. Sec.; and Bro. J. W. Dimock, Hartford, Treasurer.

The letters from the churches spoke of union and general prosperity, and a few of precious revivals during the past year. The Bristol and Torrington churches were received into the Association. The ordinary business was transacted with perfect unanimity, and great despatch, so that the time was devoted mostly to devotional exercises. Bro. Eaton preached on Wednesday afternoon, and Bro. Barney of New Britain, in the evening. Meetings were held, also, in the evening in different parts of the town.

On Thursday morning an affectionate and urgent appeal was made in behalf of the Bible cause by Bro. R. Babcock of Poughkeepsie, N. Y., who presented the outlines of a plan for collecting funds, which we doubt not would greatly increase the contributions to all our benevolent societies if carried into operation.

With the exception of a few items of business, the remainder of the forenoon was spent in singing, exhortation, and prayer. The spirit of the Lord was evidently in the congregation. Though the weather was very unfavorable, yet the house was well filled, and we doubt not that all were constrained to say, "It is good to be here."

Three things struck the mind of the writer as especially prominent. 1st, A spirit of perfect harmony—a union of heart with heart, such as enabled a brother present to say with great propriety,—"It is easy to transact business when only one is to be consulted." All felt that they were "one in Christ Jesus." 2d, A lively interest in the welfare of the feeble churches. We shall be greatly disappointed if the meeting of the Association does not prove the beginning of good days with some of the small churches in Litchfield county. 3d, A deep sympathy with the cause of Christ at large. The missionary spirit seemed to warm every heart. All felt the necessity of possessing more of the "mighty affection." May God fan the zeal which we trust has been kindled by this interview.

Our account of the meetings would be incomplete were no mention made of the kindness and hospitality of the friends in Colebrook, by whom the delegates were entertained. Though greatly scattered, yet they did all that could be done to render our accommodations pleasant. May Heaven reward them a thousand fold—and may the beloved brother who ministers to them in holy things, see the desire of his heart in a glorious ingathering of souls to the spiritual Israel.

Father Babcock, the former revered pastor of the church, was unable to attend the meetings through the infirmities of age and disease. It would have been grateful to the feelings of all present, could his venerable form have been seen moving among those who had come up to witness the fruit of his former toils. But God's ways are not as ours. To His gracious Providence would we commend our revered father in the ministry, praying that we may all imitate his love for the truth, and be covered by his filling mantle. A DELEGATE.

Remarks on Daniel vii. 9—14, 22, 26, 27.

"I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: ten thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. And I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. I beheld, and the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The advocates of the doctrine of Christ's personal reign refer these words to the judgment which is to take place at Christ's second advent, when he will come in the clouds of heaven to gather his elect, judge the quick and dead, and burn with fire the world, together with the wicked. This is evidently a wrong application. It has no reference to the day of judgment which will take place at the end of the world. It appears, on the other hand, to be a symbolical representation or description of the overthrow of those anti-christian powers which have opposed the establishment and advancement of the church of God in this world, and of the final triumph and universal extension of Christianity. The following considerations justify this interpretation.

I. It is part of a prophetic vision which is throughout expressed in symbolical language. First, there are four wild beasts described, one of which had ten horns, three of which are plucked up by the roots by a little horn that came up among them, in which were eyes like the eyes of a man, and a mouth speaking great things. Next, thrones are cast down, the ancient of days is described as sitting in judgment upon the beasts, one of them with the ten horns is slain, and his body is destroyed and given to the burning flame, but the others are deprived of their dominion, and are allowed to live until a definite time. Then finally one like the Son of Man came with the clouds of heaven, is brought near before the ancient of days, and there is given him a glorious and everlasting dominion over all people, nations and languages, and they shall serve him.

The four monstrous beasts denote four earthly kingdoms which should succeed each other, the ten horns of the last beast represent ten kingdoms into which the fourth kingdom should be divided, and the little horn which plucked up three of the ten horns is an antichristian and persecuting power into whose hands the saints of the Most High should be delivered "until a time, and times, and the dividing of time."

"The casting down of thrones," means the overthrowing of the preceding kingdoms, symbolically described by the four beasts and the ten horns. "The ancient of days" sitting on a throne, denotes God occupying a judicial station. "his throne being like the fiery flame, his wheels as burning fire, a fiery stream issuing and coming forth from before him," represent the formidable character, the majesty, the speedy execution, and the righteous, irresistible, and consuming power of the judgment. "The white robe or garment," of the ancient of days, depicts his exact rectitude, "his hair being like pure wool," his eternity. "Thousand thousands ministered unto him," &c., denote the innumerable multitude of attending and ministering angels. "One like the Son of Man coming in the clouds of heaven," signifies the Son of God exhibiting his glory and majesty, his presenting himself in the presence of the ancient of days, "his receiving a kingdom, and his reigning over all people, nations, and languages," &c., represent his assumption of the empire of the world, his success against his enemies, the universal spread of Christianity, and the perpetuity of his kingdom. Here, then, are three things described in symbolical language.

1. Four great worldly kingdoms, the last of which is divided into ten kingdoms, three of which are uprooted and destroyed by an antichristian power, which persecutes the saints of the Most High for a definite period of time.

2. The overthrow and punishment of these kingdoms, but especially the persecuting power by the picture of a judgment scene.

3. The subjugation of all nations, the complete success, and permanent establishment of the kingdom of grace over a revolted world.

II. The judgment here described, is not a judgment of individuals, nor of all nations, but of certain anti-christian nations. It is a judgment of the beasts, of the horns, and of the little horn. "Thrones are cast down," the beast that had the ten horns is slain, "his body destroyed, and given to the burning flame." "The rest of the beasts had their dominion taken away." "The little horn has his dominion taken away by the saints of the Most High," to consume and destroy it unto the end.

The judgment of the great day, on the other hand, is a judgment of all nations of individuals,—it is a general judgment. (Matt. xxv. 31-46; Rev. xx. 11-15.) It is not like this exclusively of nations, and of certain nations particularly designated by appropriate symbols.

III. The judgment here described belongs to this world—it is executed before it comes to an end. For it is a judgment which is confined to certain antichristian powers,—it is a judgment which the saints are empowered to execute, (verses 22, 26,) and which is followed by the universal diffusion of Gospel truth, and the complete and permanent establishment of Christ's spiritual empire over all the nations of the earth. (Dan. vii. 14, 18, 26, 27.)

IV. The judgment here described is not the final judgment, because it does not involve the complete destruction of all the wicked. The beast with ten horns is indeed "destroyed, and his body given to the burning flame," (v. 11,) and the little horn has his "dominion taken away by the saints to consume and destroy it unto the end," (v. 26) but the rest of the beasts had their dominion taken away, but their lives were prolonged for a season and time," (v. 12.) Thus it appears that the beasts lived after this judgment, whereas the final judgment accomplishes the destruction of all the enemies of Christ, both visible and invisible. (Matt. xxv. 46; Rev. xx. 10, 14, 15.)

V. The judgment here described is not the last judgment, because God the Father occupies the throne. The ancient of days is represented as presiding, the Son appears before him, and receives a kingdom over all nations, (v. 13, 14.) But in the judgment which takes place at the

end of the world, Jesus Christ is the Judge, (Matt. xxv. 31, 32,) and he will dispense good or evil according to the deserts of those who stand before him: (verses 34-46. 2 Thess. i. 7-10.)

VI. After the final judgment is concluded, Jesus Christ gives up his mediatorial kingdom, and dominion over the nations as mediatorial king. (1 Cor. xv. 24-28.) But as this judgment he is commissioned to take a kingdom, and to reign with his saints over all people, nations, and languages, (verses 14, 22, 26, 27.)

These considerations show that this judgment is instituted on certain kingdoms, preparatory to the ultimate dissolution and triumph of Christianity on earth, and is, as to its character, entirely providential; while the final judgment is of all nations and all persons, good and bad, without exception, and is judicial in its nature. Hence they are wholly distinct, as to time, nature, purpose and end. It does not, therefore, furnish an argument in favor of a judgment to take place at the Second Advent; and every attempt to employ it for such a purpose, is futile and preposterous.

The Missionary Jubilee.

We are happy to find that special efforts in behalf of Foreign Missions have already commenced. The last Watchman contains an account of the doings of the First Baptist church in Providence, at a meeting recently held there. The church was addressed by Rev. Dr. Patton in the morning, and by Dr. Wayland and Caswell at the Monthly Concert in the evening. The amount of contribution which followed was upwards of six hundred dollars, and means were put in operation which made the contribution, of this church alone, ONE THOUSAND DOLLARS. It is not to be expected that every church in the country will contribute an equal amount with the Providence church, for but few of them have equal means. But we do think that all the churches might contribute in proportion to their means, and by so doing, impart an impulse to the cause of Missions beyond any thing heretofore known.

At the Centenary anniversary of Methodism in 1829, an extra effort was made, and about one hundred thousand dollars was subscribed for benevolent purposes. A sum equal to this might be raised by the Baptist churches on the present occasion if suitable means were put in operation. To the Pastors of the Baptist churches in Connecticut, we would once more repeat the notice of the Missionary Jubilee on the 1st Sabbath in October, hoping that an extra effort will be made on that occasion, and that liberal contributions from all parts of the State will be the result.

[Correspondence of the Secretary.]

GEORGETOWN, Ky., Aug. 16, 1842.

BR. BURR,—In my last I alluded to the fact that very few of the Baptist churches in Kentucky enjoy the constant labors of a settled pastor. Among that favored "few" is the second church in Louisville, under the pastoral care of Dr. T. S. Malcom. Since his settlement, during the past year, his labors have been blessed in the conversion of sinners and the enlargement of the church. For a season during the progress of the revival, he had the assistance of Br. L. Fletcher. About fifty have been baptized on profession of faith; so that the number of members now belonging to the church is about one hundred. The first church in Louisville, although destitute of a pastor, are now enjoying a season of revival. Br. A. D. Sears is laboring with them in a protracted meeting. Cases of conversion and baptism are of quite frequent occurrence, and the work seems to be spreading. The East Baptist church is located in a part of the city inhabited chiefly by Lutherans and Catholics, and where very little evangelical preaching has ever been enjoyed. It is really a missionary station. The church has been raised up within the last two years through the efforts of Rev. Buck. He has built them a neat and convenient meeting-house, capable of being enlarged to any desirable extent, where he preaches regularly on the Sabbath. The Lord has added to their number from time to time, of such as give evidence of conversion, and they have thus become an interesting little band of disciples. May they, indeed, prove to be "the salt of the earth" in the midst of the surrounding community.

At Frankfort, the capital of the State, I had the opportunity of meeting the church composed of colored members, and surely I have seldom witnessed an audience apparently more attentive and interested in the word preached. Their expressions of devotion and brotherly affection reminded me of the declaration of the scriptures: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." It is the glory of the gospel that it is adapted to men of every class and condition. All stand in need of its provisions; all are under obligations to obey its precepts; all are responsible for the manner in which they treat it. Hence the commission to "preach the gospel to every creature."

On the 13th, 14th, and 15th inst., I enjoyed the privilege of meeting the Elkhorn Association, one of the oldest and most efficient bodies of the kind in the State. It convened with the church at the Stumping Ground, a village about eight miles west of Georgetown. The session was one of interest, especially to one who had never before attended an Association of the kind. A stand had been erected in a pleasant grove a short distance from the village, and seats provided for the accommodation of a numerous congregation. At this place on Saturday morning the people, mostly on horseback, assembled from all parts to the number of several thousand. The introductory sermon was preached by Br. J. Leake, from Deut. xxix. 29: "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord!" After the sermon and the reading of the letters from the churches, the delegates retired to the meeting-house, while one or two ministering brethren from abroad remained and preached to the people at the stand. On the evening preaching was held at the meeting-house. On Sabbath morning the people again assembled in the grove. Br. Frost, of Frankfort, delivered a discourse on the "purposes of God in reference to the kingdom of Christ." He was followed by Br. J. Waller, whose discourse was founded on Dan. vii. 22: "And the time came that the saints possessed the kingdom." His principal object was to show that God had always since the commencement of the Christian era, had a distinct people on earth, and that this people had been essentially Baptist in their sentiments and practice and general character. Extended reference was made to the history of the Waldenses, and the testimony of several distinguished Pedobaptist historians. The discourse seemed chiefly intended to meet the errors of Alexander Campbell, and might be regarded as a triumphant refutation of some of his most favorite positions. After a short intermission, Br. Wm. Pratt, of Adiana, addressed the congregation from Ps. exvi. 6. "O'clock, Br. R. T. Dillard preached at the meeting-house, on John i. 1. His theme was "the divinity of the Lord Jesus Christ." At 1.20 past 7, a fifth sermon was delivered, and thus ended the exercises of the day. On Monday the delegates met at the meeting-house for the transaction of business, while brethren were engaged in preaching to those who had assembled at the stand. And on Monday evening, after a general shaking of hands, the brethren dispersed to their respective homes. A good degree of fervor was manifested by those who took part in the exercises:

From the N. Y. Tribune.

Foreign News.

ARRIVAL OF THE GREAT WESTERN.

By the steamer Great Western, which left Bristol on the 3d inst. and reached this city on Saturday evening, we have papers to her day of sailing.

The most important intelligence which she brings is that the insurrection in the manufacturing and mining districts, having spent its violence, was subsiding, and the restoration of tranquility was becoming general; though in many of the manufacturing towns the workmen still remained out, yet the quarrel had become one only between masters and men; not partaking in the least degree of a national character. The cry of the mob was "more wages," and not "the Charter or no work." A number of the deluded men who took a leading part in the recent disturbances had been apprehended, and it was expected that a special commission would be shortly granted for their trial, and the animosities for it would soon be made. It was expected that in a few days all the hands yet out would return to their employment.

One account from Manchester states however, that all the power-loom weavers, and a great portion of the fine spinners, are still out, and some persons accuse the manufacturers of being implicated in the prolonged cessation of work, in order to get rid of their large stocks, which they have been enabled to do at a considerable advance in the prices.

From the London Times of Sept. 3, we learn that a factory at Stockport was violently stopped, but the rioters were afterwards arrested. On the 3d, at Westborough, the colliers who had returned to their work, were driven from it by a large body of turn-outs. The military were called out and succeeded in dispersing the rioters, two of whom in the fight were drowned in crossing the Birmingham canal.

THE TREATY.—The Great Western took out the new Treaty, and she brings the first intelligence in return. The Liverpool Chronicle remarks, that "upon the whole Lord Ashburton has ably and efficiently discharged his duty, and more than realized the expectations which his embassy held out. All the bad blood which the constant discussion and agitation of the points in dispute between the two countries produced, has been formed between Great Britain and her 'magnificent daughter of the West,' which will endure, it is to be hoped, for ages."

The Queen and Prince Albert were on a visit to Scotland. They embarked at Leith, on board the Royal George yacht, and accompanied by five steamships of war, and other national vessels, set sail for Edinburgh. The squadron had not arrived in sight of that port on the 1st inst., at which date all Edinburgh was on the look out for the royal cortege. The papers are filled with details of the ceremony of the Queen's leaving Windsor, and other incidents of her journey.

The Great Western is to be withdrawn when she has performed all the voyages advertised. It is reported that the concern has been anything but a flourishing one, and at the present time is indebted in a sum amounting to nearly £40,000. Of this, £15,000 is owing to their bankers.

The Archbishop of Canterbury was lying dangerously ill, but was rather better at the last accounts.

The American Minister, Edward Everett, had gone to Paris.

A PROTESTANT METHODIST CHURCH was organized in this city a few days since, consisting of some twelve or fifteen members. We understand that measures are in progress to secure a stated preacher.

Selected Summary.

Governor Doty, of Wisconsin, has issued his proclamation for an election to be held on the 26th inst. by which the people are to determine whether they will form themselves into a State or not.

A package of \$800 it is said has been recovered from the ill-fated Lexington.

REDEAR.—If the lining of drawers, in which clothes are kept, is made of pencil cedar, no moths or other destructive insects will get into them.—This wood is cheaper than wainscot or mahogany, and gives an agreeable perfume to the clothes.—*New Genesee Farmer.*

She who makes her husband and children happy; who claims the one from vice and trains up the other to virtue, is a much greater character than ladies described in romances, whose only occupation is to murder mankind, with shafts from the quiver of their eyes.—*Goldsmith.*

Those who outlive their incomes by splendor in dress and equipage, resemble a town on fire, which shines by that which destroys it.

THE PRIZE FIGHT.—Warrants have been issued by the Mayor and by the Coroner, for the arrest of a large number of persons known to have been concerned in the fight, and officers have been despatched in different directions for their arrest.

We learn that intelligence was accidentally given this morning, by a person familiar to all the preliminaries of the fight, and who was doubtless upon the ground as a partisan to one of the fighters, that the prize fight was worth three hundred dollars a side; but had also been made to a large amount on McCoy's winning: That McCoy had been under the training of lawyer Edwin Wright, who had been seen sparring with Tom McCoy, the latter having been living at Hoboken during the last six weeks, preparing for the fight! That McCoy, escorted by lawyer Wright, and Jim Sandford, embarked on board the Saratoga at Hoboken, for the battle ground. On stepping on the deck of the boat, McCoy requests aid to carry the gang plank, with them, as they might want them to make his box, as he was determined to win the fight or die.—*Est. Post.*

THE SUNBEAM OF THE HEART.—It was once said of a beautiful woman, that from her childhood she had ever spoken smilingly, as if the heart poured joy from the lips, and they turned it into beauty.

An apple has been shown to the editor of the Buffalo Commercial, which measures fifteen and a half inches in circumference, and weighs 1 pound 9 ounces.

Alabama has met the interest on her State debt promptly.

THE COTTON CROP.—The annual statement of the Shipping List, makes the crop for the last year, 1,465,249. Exported to England, 935,631 bales. Exported to France, 398,129 " Exported to other places, 51,033 " Home consumption, 277,850 "

Correspondence of the Jour. of Commerce.

ALBANY, Thursday evening.

During the entire of this day we have had rumors of a dreadful accident at Keeseville, by the breaking of the Arch Bridge over the Au Sable, by which several lives were lost. The number was put by some as high as 80. By the Burlington mail, due here at 3 P. M., I find the following endorsement on the way-bill. "The stage left Burlington at 10 A. M. yesterday. You will perceive that there is no date."

"Mr. Reed, will you have David Miller come to Burlington by first stage, to attend his brother's funeral, who was killed by the falling of the Arch Bridge at Keeseville, with from 20 to 30 men."

I have not heard what caused the carrying away of the bridge. Some say a freshet in the river, others that it broke down by a crowd collected to witness a military training; others, that it was by the collection of a crowd to secure a deranged person; the same cause which led to the breaking of the draw in the State-st. bridge in this city.

GALE AT HAVANA.—From the Charleston Courier, we learn that a most severe storm blew the one in 1821, was experienced at Havana on the 4th inst. Several small Spanish vessels were sunk at the wharf, and most of the others in port received more or less injury. The Catharine from Charleston, for New Orleans was lost near Mantanzas. The steamer Natchez which left Havana on the 4th for Mantanzas, with a great many passengers, was also supposed to have been lost in the same gale. The packet ship Rapid, from New York, was towed into Havana by a Steam Ferry Boat, dismasted, and a perfect wreck. By arrivals at Havana and Mantanzas, many wrecks were reported wrecked along the coast, and many vessels dismasted trying to gain a port.

GREAT OX.—The Empire Ox, raised in Syracuse, N. Y. by P. N. Rust, is the largest ever known in the United States, and weighs 4,100 pounds.

From the N. Y. Tribune.

Foreign News.

ARRIVAL OF THE GREAT WESTERN.

By the steamer Great Western, which left Bristol on the 3d inst. and reached this city on Saturday evening, we have papers to her day of sailing.

The most important intelligence which she brings is that the insurrection in the manufacturing and mining districts, having spent its violence, was subsiding, and the restoration of tranquility was becoming general; though in many of the manufacturing towns the workmen still remained out, yet the quarrel had become one only between masters and men; not partaking in the least degree of a national character. The cry of the mob was "more wages," and not "the Charter or no work." A number of the deluded men who took a leading part in the recent disturbances had been apprehended, and it was expected that a special commission would be shortly granted for their trial, and the animosities for it would soon be made. It was expected that in a few days all the hands yet out would return to their employment.

One account from Manchester states however, that all the power-loom weavers, and a great portion of the fine spinners, are still out, and some persons accuse the manufacturers of being implicated in the prolonged cessation of work, in order to get rid of their large stocks, which they have been enabled to do at a considerable advance in the prices.

From the London Times of Sept. 3, we learn that a factory at Stockport was violently stopped, but the rioters were afterwards arrested. On the 3d, at Westborough, the colliers who had returned to their work, were driven from it by a large body of turn-outs. The military were called out and succeeded in dispersing the rioters, two of whom in the fight were drowned in crossing the Birmingham canal.

THE TREATY.—The Great Western took out the new Treaty, and she brings the first intelligence in return. The Liverpool Chronicle remarks, that "upon the whole Lord Ashburton has ably and efficiently discharged his duty, and more than realized the expectations which his embassy held out. All the bad blood which the constant discussion and agitation of the points in dispute between the two countries produced, has been formed between Great Britain and her 'magnificent daughter of the West,' which will endure, it is to be hoped, for ages."

The Queen and Prince Albert were on a visit to Scotland. They embarked at Leith, on board the Royal George yacht, and accompanied by five steamships of war, and other national vessels, set sail for Edinburgh. The squadron had not arrived in sight of that port on the 1st inst., at which date all Edinburgh was on the look out for the royal cortege. The papers are filled with details of the ceremony of the Queen's leaving Windsor, and other incidents of her journey.

The Great Western is to be withdrawn when she has performed all the voyages advertised. It is reported that the concern has been anything but a flourishing one, and at the present time is indebted in a sum amounting to nearly £40,000. Of this, £15,000 is owing to their bankers.

The Archbishop of Canterbury was lying dangerously ill, but was rather better at the last accounts.

The American Minister, Edward Everett, had gone to Paris.

A PROTESTANT METHODIST CHURCH was organized in this city a few days since, consisting of some twelve or fifteen members. We understand that measures are in progress to secure a stated preacher.

Governor Doty, of Wisconsin, has issued his proclamation for an election to be held on the 26th inst. by which the people are to determine whether they will form themselves into a State or not.

A package of \$800 it is said has been recovered from the ill-fated Lexington.

REDEAR.—If the lining of drawers, in which clothes are kept, is made of pencil cedar, no moths or other destructive insects will get into them.—This wood is cheaper than wainscot or mahogany, and gives an agreeable perfume to the clothes.—*New Genesee Farmer.*

She who makes her husband and children happy; who claims the one from vice and trains up the other to virtue, is a much greater character than ladies described in romances, whose only occupation is to murder mankind, with shafts from the quiver of their eyes.—*Goldsmith.*

Those who outlive their incomes by splendor in dress and equipage, resemble a town on fire, which shines by that which destroys it.

THE PRIZE FIGHT.—Warrants have been issued by the Mayor and by the Coroner, for the arrest of a large number of persons known to have been concerned in the fight, and officers have been despatched in different directions for their arrest.

We learn that intelligence was accidentally given this morning, by a person familiar to all the preliminaries of the fight, and who was doubtless upon the ground as a partisan to one of the fighters, that the prize fight was worth three hundred dollars a side; but had also been made to a large amount on McCoy's winning: That McCoy had been under the training of lawyer Edwin Wright, who had been seen sparring with Tom McCoy, the latter having been living at Hoboken during the last six weeks, preparing for the fight! That McCoy, escorted by lawyer Wright, and Jim Sandford, embarked on board the Saratoga at Hoboken, for the battle ground. On stepping on the deck of the boat, McCoy requests aid to carry the gang plank, with them, as they might want them to make his box, as he was determined to win the fight or die.—*Est. Post.*

THE SUNBEAM OF THE HEART.—It was once said of a beautiful woman, that from her childhood she had ever spoken smilingly, as if the heart poured joy from the lips, and they turned it into beauty.

An apple has been shown to the editor of the Buffalo Commercial, which measures fifteen and a half inches in circumference, and weighs 1 pound 9 ounces.

Alabama has met the interest on her State debt promptly.

THE COTTON CROP.—The annual statement of the Shipping List, makes the crop for the last year, 1,465,249. Exported to England, 935,631 bales. Exported to France, 398,129 " Exported to other places, 51,033 " Home consumption, 277,850 "

Correspondence of the Jour. of Commerce.

ALBANY, Thursday evening.

During the entire of this day we have had rumors of a dreadful accident at Keeseville, by the breaking of the Arch Bridge over the Au Sable, by which several lives were lost. The number was put by some as high as 80. By the Burlington mail, due here at 3 P. M., I find the following endorsement on the way-bill. "The stage left Burlington at 10 A. M. yesterday. You will perceive that there is no date."

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GREAT OX.—The Empire Ox, raised in Syracuse, N. Y. by P. N. Rust, is the largest ever known in the United States, and weighs 4,100 pounds.

Correspondence of the Albany Evening Journal.

KESSEVILLE, Sept. 13.

Sir—I have to relate to you a most melancholy accident that occurred here about 2 o'clock on Tuesday last, by the fall of the chain and foot bridge over the Au Sable river, and the drowning of nine individuals that we now know, and it is supposed, six or seven more. Among the number are the sons of Martin Pope, and Richard Peabody, a Mr. Miller, who was in the employ of Mr. Harbitt, two from Clintonville, and others, the names I do not remember. The water is higher than it has been in nearly two years.

Yours, &c.

MELANCHOLY ACCIDENT.—Yesterday afternoon, about 3 o'clock, as the schooner Moselle, Capt. Stannard, from New Haven for Albany, was passing up the Hudson river, when about 15 miles above the city, she was swept in a sudden squall. Mrs. Caroline Bradshaw, aged 30, a native of Connecticut, who was proceeding to join her husband in Ohio, together with her infant, 18 months old, who was in the steerage room, was drowned. Those on board the schooner with the exception of Mrs. B. and child, were saved by the captain and hands of the steamboat Troy, which arrived in season for their rescue. The body of Mrs. Bradshaw was recovered by a small boat from the steamboat, and brought to this city; the infant's body was not found. The coroner held an inquest on board the steamboat at the foot of Barclay street, on the body of Mrs. B. and the verdict was, accidentally drowned. The body of the deceased will be kept in the dead house, by order of the coroner, until removed by her friends in New Haven.—*Tribune.*

The Treasurer of the Baptist Board of Foreign Missions, has received fifteen dollars and a valuable piece of plate—the joint contribution of a gentleman, his wife and daughter in Connecticut. The value of the gift is enhanced by the spirit that dictated it.—*Chr. Watchman.*

THE TIMES AHEAD OF US.—A friend, who has been looking over returns of various kinds, says the United States Gazette, has arrived at the conclusion that the following is about a fair estimate of the amount and value of the agricultural products of the present year:—120,000,000 bushels of wheat, worth at the growers, \$65,000,000; 23,000,000 bushels of rye, \$3,000,000; 5,000,000 bushels of barley, \$2,000,000; 8,000,000 bushels of buckwheat, \$1,000,000; 500,000,000 bushels of corn, \$60,000,000; 120,000,000 bushels of potatoes, \$12,000,000; 15,000,000 tons of hay; \$75,000,000; 1,000,000,000 pounds of cotton, \$60,000,000; 250,000,000 pounds of tobacco, \$10,000,000; 100,000,000 pounds of rice, \$3,000,000; 130,000,000 pounds of sugar, \$3,000,000—total, \$297,000,000.

When religious notices, meetings for benevolent purposes, Moral Reform obituaries, &c. are sent to this office, the postage must in all cases be paid. Our business will not allow us to pay 10 or 12 1/2 cents postage on a letter, merely for the privilege of publishing an advertisement GRATIS.

Marriages.

In Naugate, on the 4th inst., Mr. Albert Gansby, to Miss Eliza O. Kam, of New Haven.

In Middletown, on the 11th inst., Mr. Joseph Williams, to Miss Laura Stanciliff, both of Portland; and the 12th, Mr. Ephraim Tuttle, to Miss Caroline Blake, both of Middletown.

In Marlborough, 11th inst., Mr. Cyrus Welch, of Chatham, to Miss Jane E. Root, of Marlborough.

In Litchfield, 12th inst., Mr. Wm. C. Wakefield, to Miss Sally J. Smith.

In Salisbury, 12th inst., Mr. Simon Sage, of Salisbury, to Miss Betsey Cook, of Sheffield, Mass.

In the same place, Mr. Isaac Spurr, of Sheffield, to Miss Mary Clark, of Salisbury.

In New Haven, 12th inst., Mr. George D. English, to Miss Mary, daughter of Legrand Cannon, Esq.; on the 11th inst., Mr. Miles Linsley, to Miss Charlotte Osborn.

In New York, on the 8th inst., George Washington Basted, formerly Chief Secretary of the Island of St. Lucia, W. I., and more recently editor of the Hartford Review, to Mary Anne, daughter of the late Wm. Briggs, Esq., Captain in the British Navy.

In Bridgeport, 11th inst., Mr. Dwight Morris, Esq., to Miss Francis S. Thompson.

In Oxford, 4th inst., Mr. Benjamin V. Lines, to Miss Polly Johnson.

In Brooklyn, L. I., on the 6th inst., Mr. John H. Faxon, merchant of New York, formerly of New Haven, to Miss Emeline Augusta, eldest daughter of Benjamin Blossom, Esq., of Brooklyn.

Deaths.

In this city on the 19th inst., Mr. Leonard Kennedy, aged 75 years, died. Mr. Kennedy has been a resident of Hartford about 50 years, and at the time of his death, we think it might have been said, "he had no enemies."

In Waterfield, on the 18th inst., Mr. Barzillai Deane Buck, aged 62.

In East Hartford, on the 9th inst., Marietta E., only child of Joseph and Eliza B. Merriman, aged 14 months and 11 days.

In Burlington, on the 30th inst., Justin Webster, aged 76. In South Coventry, on the 9th inst., after a severe illness of two weeks, Mr. Elijah Eaton, aged 33.

In Berlin, (Kensington Society), on the 11th inst., Samuel, son of Samuel and Lucy D. Hart, aged 2 years and 6 months.

In New Britain, on the 1st inst., Mary Jane, daughter of John C. and Tirzah Ann Andrews, aged 16 months.

"Easier now to set affection
On the things that are above,
For amid the bright collection,
Shines the jewel of our love."

In Milford, on the 3d inst., Mr. Isaac Clark, aged 79 years.—He was a soldier of the Revolution, and a pensioner.

In Enfield, on the 12th inst. of consumption, John T. Mason, A. B. aged 26. The deceased was educated at Yale College, and graduated in 1839.

In Waterbury, 5th inst., Mr. Philo Mix, aged 69.

In Middletown, on the 5th inst., Mrs. Sarah Southmayd, aged 58.

In Chatham, Middle Haddam Society, 1st inst., Mrs. Malatiah Young, aged 94 years and 7 months, the oldest person in Chatham. She was the person that has died in that town since the first of May, between the age of 94 and 95.

In Mansfield, on the 27th ult., Miss Clarissa Palmer; on the 5th inst., Mr. Moses Davis.

In Columbia, 27th ult., Abel Franklin, aged 53.

In Saybrook, 2d Society, on the 23d Aug. Mr. Ulysses Hayden, aged 39; on the 8th inst., James B. son of Mr. John Pratt, aged 1 year; on the 19th inst., Mr. John Griffin, aged 19.

Died on the 18th of August, in Stamford, Conn. at the residence of her son, Rev. Addison Parker, Mrs. Susan Parker, widow of Mr. Aaron P. late of Cavehill, Vt. in the 68th year of her age.

Mrs. P. made a profession of religion, and united with the Baptist church in C., in Sept. 1814. Her husband, who entered into his rest in 1834, was baptized the same day, and her two children, then in early youth, the Sabbath previous. In one short week the whole family were hopefully brought to the knowledge of the truth. The parents, after a life that gave evidence of the sincerity of their profession, are now looking on their reward, leaving behind the solemn admonitions to their children and surviving friends. "Be ye therefore ready also, for in such an hour as ye think not the Son of Man cometh."

[Christy Watchman please copy.]

DIED AT SAYBROOK, (2d Society), on the 3d inst., Mr. Charles Peck, aged 26 years, formerly of Clinton. Brother Peck was hopefully converted in his youth and united with the Baptist church in Clinton. Upon his removal to this village he was received into the fellowship of the 2d Baptist church in Saybrook. Our deceased brother was truly a man of piety, and unimpeached by a Christian world, his godly conversation that he was determined to know nothing but Jesus Christ and him crucified; though modest and unassuming yet he shone as a bright ornament in his profession. His sickness was the occasion of his relinquishing the station which he occupied as assistant superintendent of the Sunday School which he filled with ability and fidelity. It can truly be said of him, "Mark the perfect man, and behold the upright for the end of that man is peace." He has left a youthful widow, and a large circle of relatives and friends to mourn his death, yet they mourn not without hope, fully believing that their loss is his gain.

Flour is advertised in the Rochester papers at \$3.75 per barrel, at retail.

LOSS OF THE BARK LUDWIG, OF THOMASTON.—The above bark encountered a tremendous gale on the 3d of September, at 9 o'clock and 50 minutes, P. M. On the 4th, the gale continued to blow with increased violence. The vessel was thrown on her beam ends at 5 P. M. and was obliged to cut away her foremast before she righted. Under these circumstances, the time in her hold was found to be on fire. The hatches and every thing were closed down. The gale abated on the 5th, but the ship was left in such a situation, dismasted and without sails, that preparations were made to leave her in the long boat. On the 7th, the ship Orleans, Capt. Kennedy, from New Orleans for New York, bore in sight and took off the captain and crew.—*Jour. of Com.*

APPROPRIATIONS.—The appropriations made by Congress during the last session, are as follows:

Civil and Diplomatic List	\$3,363,293 53
Army	6,405,280 36
Navy	6,774,405 42
Fortifications	275,000 00
Pendents	120,776 00
Indian Department, Treaties, &c.	1,200,077 47
Private Bills, House of Reps.	37,585 00
Private Bill, Senate	62,773 03
	\$24,952,190 82

THE MORMON PROPHECY.—The Illinois State Register, of the 26th ult., contains the following information: "Joe Smith, the Mormon Prophet, has recently received an important revelation, which requires him to be in England in a short time. It is rumored that he has already departed for Washington, where he is required to perform a great miracle."

Receipts for the week ending Sept. 21.

Jonathan Worthington, Esq. \$100.

Notice.—The 25th anniversary of the New London Baptist Association will be held, according to appointment, with the Central Baptist church in the city of Norwich, on the last Wednesday (28th) of September, at ten o'clock A. M. Introductory sermon by Bro. W. G. Miller, of Essex.

Wm. Palmer, Clerk.

Norwich City, Sept. 1842.

Notice.—The delegates of the New London Association, as well as ministering brethren and friends generally, will please call at the meeting house of the Central Baptist Church, where will be a Committee who will assign their places of entertainment. By order of the Committee.

ATERY BROWLEY, Chairman of Committee.

Norwich, Sept. 16, 1842.

New Haven Association.

Persons attending the approaching anniversary of this body, are requested to call at the Lecture Room of the First Baptist church on their arrival in the city, in order that place may be assigned them during their sojourn amongst us. We shall be happy to see our brethren from abroad on this occasion; and we trust they will come to us "in the fullness of the blessing of the gospel of Christ."

T. C. TEASDALE, Pastor.

New Haven, Sept. 13, 1842.

Notice.—The Third Anniversary of the Sabbath School Convention of the New London Baptist Association, will be held at the Central Baptist church in Norwich, Ct. on the last Tuesday (27th) inst. at 7 o'clock P. M. It is hoped that the Superintendents will comply with the 12th vote of the last annual meeting. (See the Minutes).

Z. L. SMITH, Sec.

Notice.—The new Baptist meeting house just erected by the Union Baptist church in Montville, will be dedicated on Tuesday the 4th of October next. Services to commence at half past 10 o'clock A. M. A general invitation is given for ministering brethren, and the public to attend. By order of the church.

BENJ. A. SAITRA, Clerk.

Montville, Sept. 10, 1842.

Notice.—The New Haven Baptist Association will meet with the 1st Baptist church, New Haven, on Wednesday, the 3rd day of October, at 10 o'clock A. M. Rev. D. C. Haynes was appointed to preach the introductory sermon, and Rev. R. Jennings his substitute.

Deep River, Sept. 3, 1842. H. WOODS, Clerk.

CONNECTICUT LITERARY INSTITUTION.

The Fall Term of the Connecticut Literary Institution will commence on Thursday, the 8th day of September next. This Institution affords the facilities of a thorough education in the common and higher branches of English Studies, and in the Languages, so far as is necessary for admission to College, or in a course extended according to the wishes of the students. Indigent students disposed to labor, can generally find employment on the Steward's premises, or in the village, and in this way defray a part or all of their expenses. The thorough instruction afforded; the judicious and efficient general discipline, and the marked and salutary moral influence of the Institution, inspire the Trustees with renewed confidence to recommend it to the liberal patronage which it so highly merits, and which it has hitherto received.

D. Ives, Sec.

Suffield, August 26, 1842.



THE subscribers respectfully inform their customers and the public generally that during the past three months, they have made large additions to their former stock of CABINET FURNITURE, CHAIRS, FEATHERS, MATTRESSES, LOOKING GLASSES, &c., making in all the largest and most elegant assortment in the State. In the assortment are several original and beautiful patterns of French Sofas, Card and Sofa Tables. Also, some Cottage chairs in imitation of rosewood, and patent extension Sofa Beds. Our assortment of Chairs is unusually large, embracing all the various kinds and patterns in use. Dealers supplied on the most favorable terms.

FEATHERS AND FEATHER BEDS.—In our Feather department, we have received some four thousand lbs. of the finest quality of feathers, at extremely low prices, and some very beautiful pure white ones equal to any ever offered in this market.

LOOKING GLASSES.—Constantly on hand a large and elegant assortment of Looking Glasses of every size and description, both of mahogany and gilt frames. The latter are manufactured expressly for our establishment.

P. S. Four thousand lbs. of Southern Moss, of superior quality, for sale low. Enquire at the Warehouse of ROBINSON'S WAREHOUSE.

120 Main street, first door south City Hotel.

CHRISTIAN REVIEW.

A GOOD PROPOSITION.—The importance of the Christian Review is admitted: It was commenced nearly seven years since, in obedience to a direct and solemn call from different parts of the land, and a compliance with that call, has been sustained through six successive volumes, only by special effort, and a considerable sacrifice (previous to the present volume) on the part of a few individuals. The number of the subscribers, however, has gradually increased; so as to inspire the hope that ultimately the list would become such as to place it above "want," and on a basis that should insure its perpetuity; and with proper exertions on the part of its friends, it is believed such a result might easily be accomplished.

The work is now put at the low price of three dollars per annum, in order to bring it within the means of its large number as possible. Yet it is believed, that many who are able, and who would be greatly benefited by its perusal, are not now subscribers, and need only to be reminded of the facts in the case to become so.

The work occupies a high position among the religious literature of the country, and, in the estimation of the intelligent men of all Christian denominations, is contributing a good share of the religious periodical literature of the age. To the Baptist denomination, in particular, it is an auxiliary in defence and illustration to the truth, with which it is believed we can afford to dispense. And since the committee and the publishers have resolved never again to make an appeal for pecuniary aid, but to discontinue its publication whenever the subscription fails to be sufficient to sustain it, it becomes every self-willed of the Review to exert him self now in its behalf.

The publishers, having a number of the past volumes on hand, purpose, in order to interest some who may be desirous of possessing it, yet feel unable to subscribe, to exert their influence to obtain new subscribers, and thus not only secure it for themselves, but by increasing its circulation, help also in extending its usefulness and in insuring its perpetuity—to offer a premium for new subscribers, as follows:

For any person obtaining twenty new subscribers, and remitting the publisher sixty dollars, shall be entitled to a complete set of the Review in seven volumes, the subscription price of which is twenty-one dollars.

For fifteen new subscribers, the last five volumes will be given—subscription price fifteen dollars.

For ten new subscribers, the last two volumes, subscription price six dollars.

For five new subscribers, either of the three volumes, subscription price three dollars will be given.

It is hoped that this very liberal premium may induce many of our friends of the Review to make a renewed effort in its behalf, and thus not only reap benefit themselves, but aid the great object the Review is intended to sustain. Subscribers are reminded of the subscription, "three dollars per annum, in advance." Have you paid your subscription? The money is much needed.

GORDON, KENDALL, & LINCOLN, Publishers, 39 Washington Street.

N. B. The publishers of any religious paper who shall give the above three insertions in their columns (and send a copy to the publishers) shall be entitled to a selection of either two of the last four volumes.

Poetry.

Extract from a Poem by ANDREW SPRAGUE LOVELL, delivered before the Literary Society of Brown University, Sept. 1842.

Would man but heed those lessons of the skies
Which heaven-instructed nature sweetly gives;
And which above, in yonder fields of light,
Seraphic Spirits practise for their bliss,
O, would not earth Elysium transcend,
And faded Tempe wrapped in shadows lie:
The world would be the 'Paradise Regained,'
And he, an angel pillowed on its flowers.
Why should that Fountain in the human heart,
The Fount of holy, heavenly love, whose streams,
Pure as the winds of heaven that fan the face
Of nature, and as free as they, should flow
In bounty forth, to bless each kindred soul,—
O, why should that blest Fount be poisoned
By rancorous hatred, and its sacred streams
Embittered by the spirit of revenge?
Was not man made to love? The child of heaven,
The youngest born, the favorite beloved,
Holds he not kindred with the sons of light,
Like them of immortality the heir?
Are not his hopes and aspirations all,
Like them to stand upon immortal ground,
And mingle in eternal brotherhood?
With eye ambitious does not he look up,
And cast the period when his high abode
Shall be acknowledged his perpetual home?
Does not the spirit struggle with the fate
That holds it earthward, and its pinions raise,
To mount aloft and tread its native skies,
And feel and breathe an atmosphere of love?
If such be man, if his high hopes be such,
And if so glorious be his destiny,
How can he hate his brother? why indulge
In pride and envy, in contempt and scorn,
And wield the sceptre of oppressive rule?
These are not nature's teachings. He is false
To her, and her instructions too, who dares
Ascribe to either principles so vile.
Nor is it just, the ground to change, and call
It human nature. Nature, it is not,
Nor is it human; can it then be both?
If man, as granted, be of Nature's works,
And she such principles repudiate,
Then must we trace them to another cause.
There reigns exultant in the human breast,
An unclean spirit, teaching man to err.
It is the same that in plurality
Possessed the Jewish Magdalen of old;
Nor will the wretched empire be regained,
And holy love her lost dominion hold,
Till Nature's Teacher exercise his heart.

I Grieve Not.

I grieve not that my lot was cast
In poverty and tears—
Where cheerless as November's blast
Lingered my early years:
That not a word or look of love,
Gave sunshine to my path—
Or single heart did ever prove
Kind to the child of wraith.

'Twas Heaven in wisdom thus designed
The Pilgrim's wayward lot—
And long as reason sways the mind,
My heart shall murmur not.

Miscellaneous.

From the Christian Review.
Christian Doctrine the Sole Basis of Christian Morality.

2. We ask the reader's attention, also, to the adjustment of the morality of the gospel to its doctrines, as parts of the same whole. The coats and fluids of the eye are not more nicely adjusted to light, nor the frame-work of the ear to sounds, nor member to member in animal bodies, than the several graces and virtues of the Christian character are to the respective features of doctrinal truth. And as well might seeing exist without light, as for a man to be a very good Christian, after losing his hold upon the faith once delivered to the saints.

Supreme love to God and equal love to man, or that attitude of the human will wherein all its exercises coincide with the will of God, so far and fast as it is unfolded to the mind's view, constitutes the essence of all Christian morality. "This is my commandment," says our Saviour, "that ye love one another, as I have loved you," which means, that as he loved us unto the death, so we are to hold ourselves in readiness to die for mankind, when the greatest good shall require it. Our love to God must manifest itself, as did that of our Saviour, by doing always those things that please him, or by doing not our own will, but the will of Him that sent us to do his work. This is virtue, this is peace, this is heaven, to lose one's little self in the radiant glory that beams from the infinite throne, as the mote is lost amid the sunbeams in which it floats. "Whoso keepeth his word, in him, verily, is the love of God perfected: hereby we know that we are in him." To keep God's word is to make the revelation which he has made of his will the sole measure of our own; so that we can say in every thing, "Not my will, but thine be done." There is infinite sweetness in thus losing ourselves in God, in having our eye single to his glory in all things, so as to fill our whole being with the illuminations of heaven, and in being able to say, in the language of ancient piety, "I have set the Lord always before my face; he is on my right hand, that I shall not be moved."

The manifestations of this exalted love must of course be different in us, from what they are in beings who never have sinned. Self-abasement arising from a sense of having deviated from so good a law, is indispensable to our restoration to it as a rule of life, or to complete our idea of Christian morality. Does not our Saviour teach us, that the moral elevation, at which he aims, is to be attained by the humbling process of repentance, confession, and self-abhorrence? Are not those parts of the Bible, which contain the devotional language of holy men, crowded with expressions of self-condemnation? Do they not cry out, in view of the total wreck of their moral nature, "O wretched man that I am, who shall deliver me from the body of this death?" "Who is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts!" Are not sentiments like

these involved in the repentance which John preached, with which Jesus began his ministry, and to which the apostles pressed the consciences of all men, from the opening of the Spirit's dispensation, till they sealed the doctrine with their martyred blood? Are they not, in the revival of a sinner from spiritual death, what the first convulsive movements of a drowned man are, in the process of his resuscitation; the first painful throes of returning life; the nucleus collecting to itself all the subsequent adornments of spiritual animation; the starting point of those excellences with which Christianity invests its subjects that they may be on earth living epistles of the moral purity and elevation of its divine Author; a colony on these barbarous shores to extend the manners and exalted civilization of highest heaven? Shall we not look in vain for the morality of the gospel, therefore, where these sentiments of contrition and self-abhorrence have never been experienced?

All this admitted, and we see not how any should fail to acknowledge the adjustment of Christian morality to the doctrine of total moral depravity, as parts of the same perfect whole. Could such a nucleus of reform spring from less sanguine views of human guilt? As soon as sinners indulge the opinion, that their guilt will admit of palliations, and that they are not totally vile and unclean, but have a spark of inherent goodness that entitles them to the gracious regards of their Maker, just so soon all their tendencies to the self-abasement, necessary to their return to the holy law as their rule of life, will vanish, and they will become mere formalists, or the avowed enemies of all religion. The entireness of our depravity consists not in the extinguishment of everything in itself good from our characters, but in the principle at the basis of the whole. The principle of the divine law is perfect love, as consisting in the coincidence of our wills with the will of God in everything; and the magnitude of our sin is to be measured by the extent of our deviation from this rule. What we call our virtue, so far as it springs not from this attitude of our wills, or so far as it is practised without reference to the glory of God as the supreme good, requires to be abhorred and repented of in dust and ashes. Did this truth come distinctly to our view, how should we be slain by it, as Paul says he was by the law! How should we come before our Maker, in the language of Job, "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth."

The gospel plan of urging upon us the contrast of what we are with what we ought to be, and to convict us of our guiltiness, in the manner of Peter, when he charged his Jerusalem auditors with crucifying the Lord of glory, has reason and philosophy in it. Nature itself teaches that the way to turn a child from a wrong into which he has fallen, is to urge upon his attention the enormity of it, the filial ingratitude which it involves, the pernicious consequences in which it must issue, and the reasonableness of the command of which it is a violation. Till you can make him sensible of the wrong, what hope is there of reclaiming him? In like manner, our restoration to the law as the standard of "absolute, pure morality," can only be effected by means of the doctrine of our total moral debasement, in having set up a standard in opposition to it, and in having placed our own personal gratification, instead of the divine glory, as the supreme end in all things. A reformation of life, that does not begin with an intelligent conviction of the truth of this doctrine, is a mere change in the symptoms of our moral disease, and not a breaking up of it from its foundations. It is a repentance that needeth to be repented of.

We see not, also, how the character of Christ should wield such a magic power over those who are distinguished for the excellences of Christianity, if he were regarded anything less than God manifest in the flesh. Did the world ever witness such instances of self-sacrifice for the good of others, as were evinced by the early propagators of the gospel? Though from the lower walks of life, and untrained to generous sentiments or magnanimous deeds, they rose to a sublimity of courage and intrepidity, above all heroic greatness, above all valorous achievements. The feeblest of them, though of the softer sex, in whom timidity, from being an instinct, has come to be regarded as an ornament, could boldly meet death in a den of vipers, on the arena of the amphitheatre in a contest with wild beasts, amid the barbarous clappings of exulting thousands, and in the worst form that infernal ingenuity could invent; all, not like other heroes, to encircle their names with a halo of glory, but in furtherance of the great designs of love to man, and that, by all means, they might save some. Painting, poetry and imagination are too feeble in their promptings to reach the reality of sober history on a theme like this. The benevolence, the forbearance, the zeal, the immortal hope, and the various graces which enter into the morality of those who caught their inspiration from the Lord Jesus, convert cowardice into courage, weakness into strength, apathy into ardor, holy and unquenchable hatred into love, parsimony into charity, and thus transport the nature of man above and beyond itself. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him who died for them and rose again."

Are such features of Christian morality as these, therefore, adjusted to any other view of Christ, than as God manifest in the flesh, or as the true God and eternal life? What, but a feeling of contact with the divinity, could originate such forms of virtue? Christ to the apostles was the broad sun, covering the whole hemisphere of thought and emotion. All this and more, as was to Luther, and Knox, and Whitefield, and Howard, and Brainerd and Martyn, and to the whole phalanx of those who shine in the constellation of worthies, whether ancient or modern. The sentiment which burned in them towards the Son of God, is expressed in no exaggerated terms by the poet, when he sung:

"Thou, my all!
My theme! my inspiration! and my crown!
My strength in age! my rise in low estate!
My soul's ambition, pleasure, wealth! my world!
My light in darkness! and my life in death!
My boast through time! 'twixt through eternity!
Eternity! too short to speak thy praise!
Or fathom thy profound love to man!
To man of men the meekest, even to me;
My sacrifice! my God! what things are these?"

What, therefore, must be the effect of losing sight of the proper deity of our Lord Jesus Christ?

Would not the strong influence under which these distinguished excellences spring up, cease, as soon as the convert began to esteem him less than God, and to offer him measured praises? Could less potent beams produce virtues of this luxuriant growth? Did admiration of any other name ever effect upon character the same brilliant results? Did it ever transform the besotted pagan into a prodigy of excellence? Did it ever inspire young and old, male and female, the ignorant and the learned, with an ardor of love to mankind, that shrinks not from the immolation of property, reputation and life, upon the altar of the world's happiness? Yea, could we hope for future generations of Pauls, of Luthers, of Whitefields, and of Howards, if the divinity of Christ were blotted from the faith of the church?

The great principle on which God acts, in bringing men to his law as their standard of character, is that of developing in their minds the true idea of his own being and attributes. Himself, the sole fountain and source of goodness to a vast universe, where could motives of such force be found to overcome that selfishness which is the essence of our sin, as in his own munificent example? What could be more efficient in impelling us to live for the supreme good, than witnessing the bliss that ensues to God and holy beings from their devotion to it? What more likely to impress us with the odiousness of sin, than to see God's abhorrence of it? It is an object, therefore, which God keeps undeviatingly in view, throughout the pages of his word, to put us in possession of the true idea of his character and government. He begins with holding himself up to us as the Creator of all things and the possessor of heaven and earth, in opposition to the local divinities, which have been the objects of worship with the most of mankind. His indignation against sin he evinces by the circumstantial record of the first transgression, and the consequent woes in which it involved the whole race of man for time and eternity. He revealed himself as the living God, in contrast to the dead gods of the nations; and as the I AM THAT I AM, or the self-existent, thus appearing to Moses, through whom he established a form of government to be administered over a particular nation, to whom he addressed his legislative decrees according to a fixed arrangement for communicating his will. And that article of the theocracy, by which it was made a reasonable crime, to be punished with death, for that people to worship, or even make mention of another God, together with its repeated violations, their punishment, the denunciations of prophets against them as a stiff-necked and rebellious nation; and, indeed, their whole history as contained in the Old Testament, all tended to the great end of developing in the mind of man the true idea of God. But the work was not complete, till the Son, as the brightness of the Father's glory and express image of his person, appeared and unfolded God to our view in his character of infinite love. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."

How, therefore, can false views of the doctrines, involved by the divine being and attributes, fail of impairing the integrity of Christian morals? This is manifestly impossible, even according to Mr. Parker's own definition of them, as consisting in supreme love to God. Supreme love to what God? To a god of our own imagination?—or to the living and true God, as his character and government are sketched in the pages of his holy word? Supreme devotion to our conception of God, whether true or false, cannot constitute the primary element of Christian morals. For all experience teaches, that the greater the devotion the worse the character, provided our ideas of God accord not with the truth. The malignant fanaticism with which Mohammed inspired his followers, so far from being a realization of pure Christian morality, was like the sirocco of his native deserts, carrying with it a blighting curse so far as it extended its sway. The inquisitor, also, called his office holy, because he deemed himself acting in behalf of a god, who required him to perpetrate deeds of cruelty too horrible to be conceived. And so transcendent were his ideas of devotion to God, over all the other tendencies of his nature, that he could carry his innocent victim through the protracted tortures of the rack, and hand him over to the torments of hell-fire and damned spirits, without calling up a single emotion of humanity or tenderness, or leading him to drop a tear at the misery he was creating. How, therefore, can it be deemed unimportant to morals, that a man should embrace correct doctrines concerning the being and attributes of God? Every thing genial in the religious sentiments, and every thing bland and beneficent in human conduct, came from true and not false views of the character and government of God. And never was error more radical, or more contradictory to the facts of human nature, than that the Christian morals have no necessary dependence upon the Christian doctrines. It is an error that would make the Scripture revelation a useless thing, and that would throw us back upon the darkness of substantial heathenism.

[Concluded next week.]

As GOOD AS IF IT WERE ASOP.—The Nantucket Islander says the following story was lately told by a reformed inebriate, as an apology for much of the folly of drunkards:—"A mouse ranging about a brewery, happening to fall into one of the vats of beer was in immediate danger of drowning, and appealed to a cat to help him out. The cat replied, 'It is a foolish request, for as soon as I get you out, I shall eat you.' The mouse piteously replied, that the fare would be better than to be drowned in beer. The cat lifted him out, but the fumes of beer caused her to sneeze; the mouse took refuge in his hole. The cat called to the mouse to come out: 'You rascal, did you not promise that I should eat you?' 'Ah,' replied the mouse, 'but you know that I was in liquor at that time.'"

The manner in which the apostle connects the declaration, asserting the perpetual efficacy of the Redeemer's blood, with his statements as to fellowship with God, discloses one of the most gracious provisions of the covenant of mercy.—Although "God is light in whom there is no darkness at all," he does not, by one act of oblivion, wipe away our iniquity, and then place us beyond the possibility of sinning. No; for wise and holy ends, he continues us in a state of constant strife with sin; "for there is no man that doeth good, and sinneth not, and in all things we come

short of his glory." Yet, in this state, we have communion with God. But never forget the connection of this fellowship with the blood of Christ. God has opened a fountain for sin and uncleanness, and every approach we make to God must be by this fountain; there only can we wash and be clean. The seat of fellowship, and the opened fountain stand side by side. And thus we verify the testimony of the apostle, "Truly our fellowship is with the Father, and with his Son Jesus Christ."—Rev. R. Littler.

But think as we may, we shall never take the world by storm. Times and circumstances require different modes of action, and render that quite inexpedient at one time, which would be perfectly proper at another. And he that does not study times, places, persons and circumstances in his operations, but always pushes all things in the most ultra and radical manner, will find himself often in hot water, and much of his usefulness destroyed. Truth and duty may and ought never to be surrendered; and let it be forever settled that an expedient course never requires such surrenders.—Chr. Her.

Missionary Efforts in Ireland.—Of the 1752 pupils in the Baptist schools in Ireland, about 1600 are the children of Irish Catholics. The Society which sustains these schools, and at sometimes maintains preachers and readers in different parts of the Island, is in debt to the amount of nearly \$3,500. This Society was founded by Joseph Ivimy.

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